Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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OBITUARY.

NOTICE OF THE LATE JUDGE HOWE.

The following notice of the late lamented Judge Howe, is from the Christian Visitant, for January and February.

We wish to devote a a few pages to the notice of the late Hon. Samuel Howe, of Northampton, who died in Boston on the 20th of January, in the 43d year of his age. The community has lost in him a valuable member, and the Commonwealth mourns an able magistrate. Other papers have done justice to his public character and services, and have not suffered him to go down to the grave unrecorded. He should be remembered also as a religious man. The Christian community has a right to the influence of his example; and the testimony which he gave, in his last moments, to the power of his faith, and which has soothed and elevated the minds of his friends, ought not to be wholly hidden from the world.

It was an attestation to the Christian religion, which, from any man, would have been welcome; but which had peculiar force as coming from him. He was a man of fine powers of mind, who, by the force of his talents and industry, had raised himself to eminenee in his profession, and at an early age was placed on the judicial bench. There he administered justice with conscientious fidelity and distinguished success, and rapidly rose in the respect and the esteem, and, above all, in the confidence of the community. Though he had scarcely reached the middle of life, yet he was acknowledged to have few equals in his qualifications for administering the law. This is saying much; but it is not mentioned simply in the way of eulogy, for many men have risen to distinction by their talents, who were worthless in their moral characters. But we cannot help feeling, that the testimony of a man in favour of religion is worth the more when on every other subject it is peculiarly regarded and honoured; that the testimony of a strong mind is worth more than that of a weak one; especially if it be of a man who thinks, reasons, inquires, studies, understands, and embraces religion from sober conviction and deliberate sense of duty, and makes even the high labours of a high office, and the engagements, honours, and power of station all secondary to his faith. And thus it was with Judge Howe. His talents were consecrated and his industry guided by Christian principle. And when, in the midst of usefulness and fame, the angel of death arrested him, the power of that principle overcame the terror of the hour, and gave him peace in his departure.

Those who witnessed that hour will never forget it. It seemed less like death than resurrection. Instead of dismay and darkness, there was peace and light. As the last moments approached, he threw from him the pressure of disease, collected the powers of his mind as if he had been in health, and for more than an hour addressed himself clearly and strongly to the friends around his bed. He began with a prayer for clearness of mind, that he might utter himself aright. He spoke with emphasis of the greatness of the blessings by which he was surrounded, and the kind circumstances under which Providence had appointed his departure. He bade farewell to his several friends, leaving to them his affectionate counsel and blessing. He gave directions, in an orderly and collected manner, respecting the concerns of his family and his office. He expressed his astonishment at the unexpected success which had attended him in life, and which he acknowledged, with humble gratitude, to have been wholly owing to the strength imparted to him from above. He expressed the satisfaction which he felt in the consciousness of having endeavored uprightly to discharge his duties in every trust, "and if I have erred," said he, "thou, God, knowest." With great earnestness he declared his faith in the Christian religion, and the happy support which he derived from it in the prospect of death; his confidence, he said, was in the mercy of God, as revealed to him by his Saviour. Having upon all these points uttered himself at length, with the distinctness and method and collectedness of mind which characterized him on the bench, he ended with a devout prayer to the Father of Spirits, into whose hands he committed his soul, and in a few minutes quietly ceased to breathe. It was the glorious going down of a bright sun, which set without a cloud, and gave brilliant promise, in its last beams, of rising again to a yet brighter day.

It is impossible to mourn, in a common way, over one who has died such a death. We feel, indeed, that the public loss is severe, for there are few such men to watch over the public interests. The private loss is severe; for the example and counsel of such a friend and father, are invaluable. The loss of the church, to which he was a pillar, is severe; for his was a strong hand upon the ark of the Lord. But while we dwell on the circumstances of his closing scene, our minds are elevated above these considerations, and we can with difficulty remember that there are grounds for sorrow. How should we learn from this, to prepare ourselves with a devout faith and good conscience for our end; so that we may then not only find peace for ourselves, but leave peace to those around us!

It is true, indeed, that for the best prepared, such an exit is not always possible. It is not often permitted. The most faithful and consistent Christian may quit the world without an opportunity of bequeathing a parting testimony; and although the sun may set in a cloud, he may none the less surely rise to the splendour of a clear morning. It is also true, that the manner of a person's death, is by no means a sufficient test by which to decide on his actual character and prospects. So many circumstances may occur, in the nature of the disease and in the action of the remedies administered, to render the mind of a devout man feeble, sluggish, timid and desponding; or to sooth and tranquillize the feelings of an irreligious man; or even to exeite an artificial and temporary rapture in one who has no pretensions to the settled character of a religious person; that if we should judge by the manner of death, we should be liable to perpetual imposition and mistake. Many excellent men, known to be Christians by long and tried lives of piety and duty, have died without a word upon their lips, from which the condition of their souls could be gathered; and many thoughtless persons have been excited to emotions of enthusiasm in a sick chamber, and passed away in loud professions not at all corresponding to their actual characters and the habitual state of their soul's preparation.

Instead, therefore, of determining the character by the manner of death, we are rather to test the manner of death by the known character. They are to be taken together, in forming our judgment. And then, when one who has lived a devout and upright life, and it is testified, by all who knew him, that his conversation has been such as becomes the gospel—when such a one comes to life's close in the exercise of his sober powers, and in the same humble assurance of faith which marked him in duty and health, and finding in the same great principles his support, his confidence, and his peace—then there is a crown to his character, a completeness to his profession, which it is consoling and encouraging to acknowledge. The attestation of such a man to the sustaining efficacy of the Christian faith, is credible and invaluable; for we know what his testimony is worth, and that he speaks the words of truth and soberness.

And just such a man was Judge Howe. His death was of a piece with his life. His last words were not mere words; his whole life had been saying the same thing. *They* only gave audible utterance to what had been witnessed in all his actions and the uniform tenor of his deportment. He had set to himself a high standard of Christian morality; had embraced heartily the Christian doctrine, and made it the ruling motive of his conduct; and loved to think and act as having connexions higher than those of this world. In his family and on the seat of justice; in the social walks of life and in communion with the church; in his daily worship with his household, and his public worship with the congregation, and his watching and prayer at the bed-side of an expiring friend; in all he had given evidence that religion was with him a strong and abiding reality, a precious and habitual principle. And when, therefore, his dying accents spoke of its excellence and peace, we could listen with reverence and delight as to one who has a right to speak; one, who has honoured God during life, and whom God, therefore, is pleased to honour at his death.

There is another circumstance which renders this testimony valuable. It was unsolicited. It was not drawn from him by questions and inquiries. It was the spontaneous offering of an adoring and grateful mind. It was more than this—not only given freely, but in the midst of difficulties and struggles; when it required a strong effort of body and of mind; and when a soul, which looked not on things eternal, would have been absorbed and depressed with its immediate extreme sufferings. But he looked far beyond; and arming his mind with a power which seemed to have been sent upon him in answer to his prayer, he exalted all around him as he was exalted himself, above the darkness of the present into the light of religion and heaven. At that moment, there was in the chamber of death neither dismay nor weeping. Every tear was dried, and every heart filled with admiration; ready to praise God, who has given such power unto men to triumph over the last enemy, and to turn the bitterness of death into the tranquil joy of immortal life. Thanks be to God, who hath given us this victory, through our Lord Jesus Christ!

I should not do right if I did not add, that the faith which accomplished this, was a wide, generous, liberal faith; founded on divine revelation, and not on human creeds, and owning no master but Christ. For this he had endured obloquy from the straiter sects, and been refused admission to his Lord's table in the village where he formerly resided. For this he afterward made no small personal sacrifices, that he might worship where none would infringe his liberty of conscience, and where others would be as charitable to him as he was to them. For his candour was wide as the day. He spoke kindly of the motives of even those who refused him his religious rights, and never returned railing for railing. No one ever heard from him a harsh or uncharitable judgment. As he loved God, so he loved the children of God, and proved it by an amiable deportment toward all. As he abode stedfastly by his own allegiance to Christ, so he held that he had no right to interfere with the allegiance of others, but cheerfully left all to decide and answer for themselves. The simple doctrines of the Unitarian faith he believed to be the true and uncorrupt doctrines of divine revelation, and held them conscientiously and firmly. Without bigotry or party spirit, he exhibited their moral and spiritual power in life, and their sustaining sufficiency in death. Thus adding one more to the cloud of witnesses, who testify, that it is not the peculiar dogmas of a sect which gives peace to the soul in its extremity. The Christian faith—thanks be to God, who does not confine his grace to the narrow limits of any one human community—has created for itself, out of every sect, glorious witnesses both in living and dying men. And among these, few will be found who have exemplified more consistently and faithfully, the humility, the rectitude, the charity, and the piety of a true disciple; faithfully, through all changes and in all relations; consistently, in the fruits of a pure and useful life, and the peace of a happy death.

DOCTRINAL.

[Continued from page 21.]

The Exclusive System.

From Mr. Walker's Sermon.

A distinction, I know, is attempted to be drawn in favor of those, who would check the progress of errors by ecclesiastical penalties only; which is all that modern Exclusionists pretend to justify in this country.—On the strength of this distinction it is contended, that it is at the same time illogical and unjust to array against the Exclusive System, as conducted at present in this country, prejudices to which it is liable only when enforced by the civil arm. It seems at length to be conceded, that neither the reasonings nor motives of the Exclusionist will justify him in injuring me in my life, property, or personal liberty, let him be ever so sincere, and even though he should be able to work himself into a belief, that this could be right; but still it is contended, that they will justify him in injuring me by ecclesiastical censures. The popular objections and prejudices against the Exclusive System do not hold, it is thought, against the System itself; but only against the harsh and cruel means that have sometimes been employed in enforcing it.

I suspect it will be found, on a closer examination, that this distinction is not of so much importance in the present controversy, as is generally supposed. If we inquire into the manner in which the Exclusive System has been carried into execution in different ages and countries, it will be found that its friends have always adopted the most decisive and energetic means, which the age or country would bear. So long as they dared to touch the life of the supposed misbeliever, they were satisfied with nothing short of his blood. When they no longer dared aim at this, they were obliged to content themselves with maiming his person, tearing out his tongue, cutting off his ears, or branding him in the forehead. As society became more refined, and scenes like these became revolting and intolerable to public feeling, they found it necessary so far to relent as to be satisfied with sending him into perpetual banishment, or with immuring him in prisons and dungeons, like a common felon. In the onward march of improvement, mankind came at length to have some faint understanding of the rights of conscience, and the friends of the Exclusive System had to accommodate their policy to this further change in public opinion; and leaving untouched the life and liberty of the supposed misbeliever, they were obliged to content themselves with confiscating his property, or mulcting him in heavy and ruinous fines. Society and the human mind continuing to advance, it soon became necessary for them, in some countries, to give up this check on dissent, as they had the preceding; and their next plan was to compel uniformity by subjecting the recusant to civil disabilities, making him ineligible to any of the high offices, or of prosecuting his rightful claims in a court of justice. At last, even this expedient has failed them in this country, leaving them no other possible resort but what are termed ecclesiastical censures.—These consist in denouncing the offender as an apostate from Christianity, a disguised infidel; and in doing every thing in their power, without the aid of the civil arm, to lessen his credit and influence as a Christian among Christians.

While I admit, therefore, that a gradual improvement has been going on, I cannot give the credit of this improvement to those who have been disputing its progress inch by inch. I cannot give a man much credit even for being better, if it can be shown that he is still as bad, as under existing circumstances he dares be, or can be. If the friends of the Exclusive System would take to themselves any credit for the milder measures that are now employed to coerce uniformity, let them show, if they can, that they have adopted these milder measures any sooner, or any further, than they have been compelled to adopt them.

Much stress is laid on the distinction, that modern Exclusionists, at least in this country, do not avail themselves of the aid of the civil arm. But it should be considered, that the true question is, not whether they avail themselves of the aid of the civil arm, but whether their measures are not adapted to injure us in our civil relations. The injustice of former Exclusionists, the Spanish Inquisition for example, did not consist simply in employing the civil arm to inflict the penalties they adjudged, but in adjudging such penalties as affected the supposed misbeliever in his civil relations. What if, instead of intrusting the execution of their sentence to the civil officer, they had chosen to use the influence they possessed over the public mind, to cause their victim to be put under the ban of society; or had given him up to be torn in pieces on the spot by an incensed populace? Would this have made the proceeding less cruel, or less unrighteous?

Now, will any one pretend, that the Exclusionists of this country do not aim to injure their opponents in their civil relations? Denounce me as an enemy of the truth, and a hater of God; call in question my sincerity, and impute my supposed errors to a corrupt heart; hold me up as a dangerous man in the community, a man with whom it must be unsafe to associate, from the contagion of my bad principles; make use of my religious opinions to prevent my political elevation, or represent them as a sufficient reason, why I should not be entrusted with the education of the young; this is the course pursued by most Exclusionists in this country, and will any one pretend, that this is not to attempt to injure me in my civil relations? Is it not to attempt to injure me in my standing and prospects in society? But my standing and prospects in society are as much my property as a good citizen, as my houses and lands; and nothing, therefore, will justify an attempt to injure me in the other. Make it to be just to do what the Exclusionists of this country have often done; make it to be just to sow dissension in my family, to injure me in the good opinion of my friends and the community, to subject me to any imputation whereby I may suffer either in my comfort, business, or character, as a member of society; make it to be just to do this, without any authority for so doing, on the strength of a mere opinion, which may be right, or may be wrong, and there is nothing the Spanish Inquisition ever did, which was not just. I do not mean, that the conduct of modern Exclusionists is equally revolting to humanity; but I maintain that it is equally irreconcilable with the principles of strict justice, and religious liberty.

Once more, it may be replied, that my objections are still directed against the abuses of the Exclusive System, or at least against its incidental effects, and not against the system itself. Men may be Exclusionists, sincere and consistent, and yet their only object be to serve the erring member's connexions with the church; and if their doing this has the effect to injure him in his civil relations, it is an effect merely incidental, and not intended; and consequently neither they, nor the system, are responsible for it.

I deny that this effect is merely incidental. The system and its abetters are responsible, not only for its immediate effects, and those which are really desired and intended, but also for all those which they must see will follow, not incidentally, but necessarily.—Now the very act of severing a man's connexions with the church on the principle avowed in this system, is to hold him up to view as an infidel, and the more to be dreaded and shunned because a disguised infidel. And will any one pretend, that this must not necessarily injure a man in his civil relations? Would any one like to have his children regard him as an infidel? Would a man be as likely to form good connexions in life, or be received into good society, if he were regarded by all who knew him, as an infidel? With respect to many, would it not even affect the confidence reposed in him as a man of business, to have it generally understood, that he is a disguised infidel? We all attach some importance to the moral restraints which Christianity imposes; and must it not, therefore, take something from a man's credit in the community, to have it supposed that these restraints are not felt by him? All these effects must be seen to follow, not incidentally, but necessarily, from the very act of severing a man's connexions with the church, on the ground that he is not a Christian. You may say, perhaps, that if he is not a Christian, they ought to follow. And so they should; but not until this question is decided by a competent authority. You have no right to touch a hair of his head, on the ground that he is not a Christian, until this question has been decided by a competent authority.

Much of the wrong done men in their civil relations, follows, therefore, necessarily from the Exclusive System, and consequently may be fairly charged on the system itself. True, in an enlightened community like ours, where liberal principles prevail to so great an extent, the denunciations of the Exclusionist may not be generally respected, and so lose much of their effect. But I am speaking of what would follow in a community, where these denunciations are generally respected; and it is certainly no fault of the system, or its supporters, that they are not so respected every where. Besides, if from any cause this system has become a powerless instrument of injustice, it does not make it less inexcusable to attempt to revive its energies, though the attempt should fail.

I go farther than this. The practice of voting members into churches, and voting members out, has insinuated the idea, that the question whether a man is a Christian, or not, is left to be decided by vote, by a show of hands. And yet can any one be so senseless, as to think that a man is any more a Christian, merely because a knot of his enemies say so? A man is a Christian, because he possesses in himself the requisite qualifications; and not because, in a small church in an obscure village, four out of half a dozen have said, Aye. If a man possesses in himself the requisite qualifications, he is a Christian; and when such a person comes and claims the name and privileges of a Christian, he claims no more than what is manifestly his right; a right, moreover, accompanied with a corresponding obligation in others to respect it. If he is a Christian, he has the same right to the name and privileges of a Christian, that he has to the name and privileges of a citizen, and no self-constituted tribunal has any more authority to attempt to deprive him of the former, than of the latter. Could it be shown, therefore, that the Exclusive System does not interfere at all with our civil relations, or that it is not answerable for such interference, still it could not be defended.

RELIGIOUS INTELLIGENCE.

[From the "Unitarian."]

Unitarianism in Pennsylvania.

A letter from Harrisburgh, (Pa.) gives cheering accounts of the state and prospects of rational religion in that part of the country. "Our cause in this neighborhood," it states, "which includes a line of one hundred miles, is gradually but steadily increasing. The change which has taken place along the banks of the Susquehannah, within the last six years, is truly gratifying. Then Unitarianism was not known, except to two or three individuals; now, there are five times more places where the people would be happy to enjoy Unitarian preaching, than can be supplied. The congregation at Harrisburgh is as good as we could reasonably expect, though we have to contend with a most formidable and well concerted opposition. Our evening congregations are frequently from two to three hundred; among whom are frequently about half the members of the Legislature. There can be no doubt that our cause will gain a permanent footing in this town, and become a focus from whence the rays of truth will diverge to every part of the State." Nothing can be more encouraging than the accounts of the state and prospects of Unitarian Christianity, in all parts of the country where it has been preached. The demand for preachers and missionaries is far greater than can be met. The "five times more places," near Harrisburgh, "which want Unitarian preaching, than can be supplied," is, we believe, true of innumerable other districts and vicinities. As our views of Christianity have never been, to our knowledge, rejected, where they have been properly presented, it is but reasonable to conclude, that in all those places where they have not as yet been presented—from want of the means and opportunity to do so—they would meet with equal success. There can be no doubt, judging by the past, that in every town in the Union already possessing four or five religious societies, a Unitarian church could be formed—by drawing a few from each, yet without injuring either—had we a competent supply of missionaries and preachers. A large proportion of the thinking part of the community, it is believed, throughout the land, is anxiously desiring a more rational and scriptural faith. A thousand missionaries, if we had them, would find ample occupation in the good work of disseminating the truth,—ready hearers, and a glad reception.

We have received a little tract, from Harrisburgh, admirably adapted to promote the views of Unitarian Christianity. It is entitled "A Serious Address to Unitarians and Trinitarians," to which is added a list of twenty questions, relating to the Unity of God and the nature of Jesus Christ, with scriptural answers. It is altogether one of the best tracts for popular use, of which we have any knowledge. As a specimen of the manner in which it is done, a couple of the questions, with their answers and conclusions, are subjoined.

Question.—Was Jesus the son of Mary, the Omniscient Being?—Did he know all things, past, present, and future?

Answer.—Of that day and of that hour, knoweth no man, no, not the angels which are in Heaven, *neither the Son*, but the Father. Mark xiii. 32. See Mat. xxiv. 36.

Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends, for all things *that I have heard of my Father*, I have *made known* unto you. John xv. 10.

It is not for you to know the times or the sea-

sons, which the *Father hath put in his own power* Acts i. 7.

The Revelation of Jesus Christ, *which God gave unto him*, to shew unto his servants things which must shortly come to pass. Rev. i. 1.

Conclusion.--Since Christ declares, that *he did not know the day of judgment*, his knowledge *was limited*: he cannot therefore be the Omniscient God, for He knows all things in the most absolute sense.

Question.—Was the *knowledge* of Jesus Christ inherent and underived?—or was it given to him by a superior?

Answer.—The Father loveth the Son, and *sheweth* him all things that himself doeth; and he will *shew* him greater works than these. John v. 20.

He that sent me is true; and I speak to the world those things which I have *heard of him*. John viii. 26, 38, 40.

How knoweth this man letters, having never learned? Jesus answered them, and said, my doctrine is *not mine*, but *his* that sent me. John vii. 15, 16.

The word which ye hear is not *mine*, but *his* that *sent* me. John xiv. 24.

For I have given them the words which *thou gavest me*. John xvii. 8.

But as my Father hath *taught me*, I speak these things. John viii. 28.

Conclusion.—These passages teach us that all the knowledge which Christ possessed, was *derived, given* or *communicated* from the Father; he cannot, therefore, be *that great Being* whose knowledge is *underived* and *independent*; no, not even if his knowledge extended to *all things*. But from another part of the Scriptures, *(see answer to the question above)* we learn that his knowledge *was limited*, which absolutely precludes the possibility of a full equality with God.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 16, 1828.

We received, on Thursday evening, our files of English periodicals. The shortness of the interval between their receipt and the publication of our paper, prevents our giving a very full summary of the intelligence they furnish.

The subject of Test and Corporation Acts continues to engage the attention of the English Dissenters, and they are still active and persevering in their endeavors to effect a removal of their civil disabilities.

It appears that the *General Body of Protestant Dissenting Ministers* have held a meeting, to deliberate on the steps which it might be deemed expedient to pursue, and have unanimously resolved to petition Parliament for the repeal of the Sacramental Test.

The meetings of the Unitarian Associations in England, are generally attended with much interest. In the November Repository, we have an account of the Fifteenth Anniversary of the *Eastern Unitarian* Society, held at Halesworth, Suffolk, on the 4th and 5th of July. A Sermon was preached by Rev. James Martineau, on the exertions which the present age demands, and the facilities it affords for the diffusion of knowledge and truth.

Another sermon was delivered by Rev. Mr. Maurice, of Southampton, adapted to remove prejudice against Unitarian Christianity. A very encouraging report of the state of the society was read, and the members were confirmed and strengthened in their attachment to their religious views, and excited to new efforts for the cause of truth.

On the 2d August, the *Tenterden District Meeting* was held at Tenterden. A discourse was delivered by the Rev. Mr. Talbot, from the words in Matt. v. 11—"Let your light so shine," &c. The preacher took occasion to insist on the peculiar duties of the Unitarian Christian, in consequence of the peculiarity of his situation. "He observed [says the Repository] that it rested with them, [the Unitarian] to complete a reformation as yet left very imperfect, both as regarded the Unity of God, and his dealings with his creatures; that if the Unitarian loved his fellow-christians, he could not but desire that the same cheering views of God and his dispensations, which were his own chief joy, should brighten the hopes of all who called themselves by the name of Christ."

But the preacher particularly aimed to enforce the obligation of the Unitarian "to give publicity to his sentiments, from the certainty that if he did not do so, infidelity must widely and rapidly spread; for whilst Christianity is viewed only through its corrupted forms, it must necessarily be rejected by thinking men."

About one hundred of the friends of the society took tea together at a neighboring inn. The company was addressed by several members and friends of the society, and the meeting was "characterised by a flow of kind and Christian feeling."

The Seventeenth Meeting of the Somerset and Dorset Unitarian Association was held at Dorchester, on Sept. 5. After the usual public services, the business of the Society was transacted. It was stated by the Secretary, that since the last meeting three tracts had been published and circulated, viz: Dr. Channing's Dedication Sermon, at New-York; Wright's Summary of the Leading Truths of Christianity, and Aspland's Efficacy of Unitarianism in the Hour of Death: in the whole one thousand copies.

The Annual Meeting of the Southern Unitarian Fund Society was held at Portsmouth, on the 20th Sept. A public discourse was preached by Rev. Mr. Horsfield. In the evening an account was given of the progress of Unitarianism in that region.

The zeal of the English Unitarians seems to be unabated, and the success of their efforts is equal to the reasonable expectations of those who are acquainted with the obstacles and hindrances with which they are called to contend.

The bishop of Winchester, Dr. Tomline, died on the 15th of November. "The bishoprick of Winchester," says the Reformer, "is one of the enormously rich Sees in the English Church, its revenues being probably equal to the united incomes of some five hundred of the working clergy. The present ministry," continues the Reformer, "has shown its good sense, and we hope also its liberality, in nominating to the vacant See, Dr. Sumner, who is creditably known to the public by various theological works, and by the translation of Milton's posthumous theological treatise."

The Drama.—The gross indecencies of the stage in this city during the present season,—so contrary to the past promises and pretentions of the friends and managers of Theatres,—have quite discouraged the hope of reform, even with the sanguine. So long, however, as there is any hope of arousing the self respect of the managers and patrons of Theatres, and reviving their delicacy of moral feeling, let the subject be kept alive, and all proper efforts be made to effect this desirable purpose. We have been led to allude again to this subject, by an editorial article in the Evening Bulletin of Monday, on the Drama, to which we beg leave to direct the attention of those who have any influence with the conductors of Theatres.

Cemetery of Pere la Chaise. The attention of our readers is requested to an interesting article on our last page, in relation to the cemetery of Pere La Chaise. It is the substance of a letter of a young gentleman, late a resident in this city, to a friend.

We understand that Mr. Samuel Presbury, from the Theological School at Cambridge, has received and accepted an invitation to settle in the ministry in the town of Northfield, on Connecticut river.

Mr. Warren Burton, from the Theological School at Cambridge, has received an invitation to become the Pastor of the Third Congregational Society in Cambridge, situated at Lechmere Point.

We understand that the pews on the floor of the new church were recently offered at auction, and that the principal part met a ready sale. On those sold, a premium of between five and six hundred dollars was received.

We are happy to learn, that the Old South Church, in Portsmouth, N. H. formerly occupied by the Rev. Dr. Parker's Society, has been opened and provision made for the support of regular worship, with the prospect of the speedy establishment of another respectable Unitarian Society in that place. We understand that the pulpit will be supplied at present by a gentleman from the School at Cambridge.

We understand that a new Meeting-house erected in Walpole, N. H. on the site of the old one, will be dedicated on Wednesday, the 20th instant, and that the Sermon will be preached by Rev. Mr. Sullivan of Keene.

Installation. In Monson, Me. Rev. Mr. Hubbard, as Pastor of the Congregational Church and Society in that place.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Mr. Reed,—

I beg to recommend to general attention the "Letters on Revivals of Religion, by an English Traveller," just published here. It is seldom that a more interesting book issues from the press. I understand that some readers have made objections to the writer's having assumed the character of a traveller from a foreign country. But whoever is acquainted with literary history must know that this disguise, if such it may be called, has been taken by the best authors, especially when they have aimed to describe manners; and this they have done wisely, for often the only way to give a people a comprehension of their own manners, is to show how they would strike a foreigner.

A great excellence of this work is its moderation. There is no overstating or exaggeration. A gentleman acquainted with revivals in another part of our country, observed, that not one half of the extravagances and evils had been portrayed by the writer. Another recommendation of the book is, its seriousness. The temptation is strong, in describing the mixture of craft and fanaticism in revivals, to adopt a strain of satire, which may savor of levity; and an unintentional wrong is done to religion in exposing its counterfeits. One of the great evils of revivals is, that they bring devotional feeling into contempt, and the injudicious ridicule sometimes thrown upon them, has helped to make not a few among us suspicious of every thing like fervour in piety. Our author, whilst he has shewed the little worth of what he calls the "religion of revivals," has every where asserted the claims, dignity, glory of true religion, and it is hard for a reader of any just feeling to rise from the book without deeper impressions of the obligation and happiness of an enlightened devotion.

His remarks on the Convention of Revival Ministers at New-Lebanon are very seasonable; not that they are needed to enlighten publick opinion, for there seems to be but one opinion on the subject; but because a strong, open testimony against such outrages is a means of preserving a sound moral feeling in the community. I fear, that this Convention will favour an opinion which has some advocates, that the clerical profession, however it may generate gravity and regularity of deportment, is not more friendly to delicacy of conscience than other vocations. It is said, and I fear with some truth, that it would be impossible to collect an equal number of respectable laymen, who would consent to bear the burden and shame of such transactions, as these ministers have, with no apparent misgiving, published to the world. For the honour of the sacred office, we trust that we shall have no second edition of the Convention at New-Lebanon.

There is one topick on which the author of the letters has not enlarged, but which is a very serious one. I mean, the influence of revivals on the character of ministers. I apprehend that their tendency is to degrade the sacred calling. Where revivals are relied on as the chief means of spreading religion, a minister, especially a young man, becomes supremely anxious to learn the art of producing them. How to make a violent assault on the human mind becomes his chief aim. When he hears of a great stir in this and another neighboring parish, his pride, ambition, and regard to reputation, join with an erring conscience and desire of usefulness to turn his efforts almost exclusively into this channel. What he seeks for in the Bible, in his reading, in his experience, is the class of topicks, by which men may be disturbed, inflamed, and overpowered. Thus the noblest views of religion, and those on which its permanent influence mainly depends, are thrown into the back-ground, and a coarse, harrowing, degrading theology takes their place. To be a revival minister becomes his great aim. Now this character requires little talent and as little virtue. A bold front, a coarse energy of style and elocution, audacity in denouncing others, a feverish temperament of mind, a skill in accumulating terrifick images, a talent at mixing menaces and pathetick tones, and an adroitness in managing men, which, in common affairs, would seem to approach cunning,—these seem to be the gifts, chiefly required to the spreading of revivals. It is true, that excellent men have been leaders or instruments in these stirs. But their success has been the fruit, as we apprehend, of their defects rather than their virtues. We do fear, that the simplicity, modesty, sincerity, judiciousness, strong thinking, strict conscientiousness in the choice and use of means, and elevation of aim and purpose,—we do fear, that these and other attributes, by which preaching should be characterised, and by which the Christian community is to be carried *forward*, and raised *above* its present low condition, will, under the revival system, be sacrificed to an overbearing, menacing, exaggerating style, invented for immediate effect, and fitted only for the production of a showy, theatrical religion.

Much might be added. But the object of this communication is, not to write about revivals, but to recommend what is already admirably written. The "Letters" ought to be published in a *cheap* form, and distributed freely through the country. L.

For the Christian Register.

"*Mark those who cause divisions.*"

That divisions on religious subjects are manifesting themselves, and that new religious societies are springing up in many of our towns, is a fact well known to all. I have endeavored to ascertain the causes of this, and to learn who are the authors of these divisions, and I have satisfied my own mind on this question, and I write, in order to bring the subject before the minds of those better acquainted with facts and better able to judge than I am, and that my opinions, if incorrect, may be changed; for if my present impressions are correct, they bear with great weight against the character of a certain class of Christians. You are probably well aware that in the town of Concord, of Groton, of Bridgewater, of East Bridgewater, of Cambridgeport, of Waltham, and in many other towns which might be mentioned, there have, within a short time past, arisen new orthodox churches, small indeed, and, as they are technically called, *feeble* churches. Many of these towns which are now split and divided, were, when united, considered barely able to give a proper support to one Clergyman; and the only way in which these feeble churches now expect to support the regular ministrations of religion, is by help of the "Home Missionary Society." I cannot but view this as a very unhappy state of things. These new, feeble churches are all of the class of the self-styled orthodox. They have separated from the old established churches in their respective towns. I have asked why they have separated—and have been told that they have been *compelled* to the measure. But, I have asked, by what have you been compelled? Have you been denied the Christian name and privileges? No. Have you been refused admittance to Christian ordinances? No. Have you been denied the privilege of hearing in your own house of worship preachers of your own sentiments, whenever such preachers would exchange with your Minister? No. Have your characters been vilified and defamed, your opinions denounced as worse than Atheism, and your motives aspersed and calumniated? No. Where then is the compulsion? In our own consciences, say they. We cannot in conscience worship and commune with the members of the old churches—we cannot in conscience sit under the preaching of one who has no religion, who does not preach the Gospel. This places the subject upon a new ground. But let us examine into it. Are these persons with whom you cannot worship, immoral in their conduct? No. They are of course professed believers in the religion of Jesus; and do they not appear to be sincere in their profession? Yes. Do not their actions and their language evince that their conduct is influenced by a sense of duty—is under the guidance of some correct moral principles? Yes. Do they not appear to be searching the scriptures with sincerity, in order to learn their duty? Yes. Where then is the compulsion? Is it not entirely with yourselves? For I can perceive no reason why such a charge should be laid at the door of your brethren. Let the blame then rest where it belongs.—Come forth like honest men and acknowledge that your own *consciences* are in fault, or rather, that you have not faithfully used the means you enjoyed of enlightening conscience, and have suffered it to urge you to culpable extremes, and to deny Christian fellowship to those practically as good as yourselves. I must then believe that in all the cases mentioned, and in all similar cases, you yourselves are the authors of the division.

But there is another view, in which this subject may be presented. Whenever this subject has been mentioned in the hearing of the orthodox, I have been asked, do not the Unitarians do the same? I am requested to turn my attention to various places, where new small feeble Unitarian societies have sprung up, in the midst of societies formerly orthodox. The cases, it is said, are similar, and therefore, whether right or wrong, the orthodox do no more than the Unitarians in promoting divisions. But let us examine these cases. I have asked our Unitarian brethren, why have you separated? We are compelled, say they. And how compelled? Have you been denied the Christian name and privileges? Yes. Have you in any instances ever been refused admittance to Christian ordinances? Yes. Have you been denied the privilege of hearing preachers of your own persuasion, in your own place of worship? Yes. Have your characters been vilified and defamed, or any measures taken to deprive you of your civil rights on account of your sentiments? Yes. You are then indeed compelled to separate. And on whom, I ask, does the blame of this separation lie? Is it not here, as in the former case, to be attributed to the Exclusive System of the self-styled Orthodox.

I may be in the wrong in my opinions: but they are my honest convictions. I do beheve that the leaders of the orthodox denomination are answerable for these divisions. Nor can I admit that these separatists have, in any one case, been *driven away* from Unitarian churches. And I believe, also, that it can be shown that the Unitarians have, in no one instance, separated from the orthodox, until compelled by having been denied the name and privileges of Christians. If my impressions on this subject are wrong, I should be glad to be set right. J. W.

For the Christian Register.

Mr. Editor,—

I sometimes meet with the paper called the *Boston Recorder and Telegraph*. I lately took up a number of that paper, published in September last, in which I read an account of the formation of a new Society in Barre. The following is the concluding sentence of the account alluded to: "*The way is thus prepared for the* introduction *of the gospel into that large and populous* town; and we hope it may soon be dispensed in its purity, and be attended by the power of the Spirit of God." The first clause of this sentence would be a mystery, to those who are not acquainted with the character of the paper in which it appeared. Are we to believe that the *gospel* was never *introduced* into the town of Barre, till the "Evangelical Society" was formed there a few months since? Did not the people of that place enjoy the Scriptures? Had they not the Bible in their families? Is the old Meeting-house in that town (in which many orthodox ministers have preached by exchange) a Mahometan or a heathen temple, or a Jewish synagogue? If the idea which the above quotation is adapted to convey, be correct, I should have supposed that the orthodox would not have suffered any town in the State of Massachusetts to have remained so long without the light of the gospel; and that they would have thought of their *neighbours*, as well as of the heathen in India.—Such language, Mr. Editor, reminds me of the Pharisees of old. It breathes the same spirit of self-righteousness and infallibility which they possessed.

I know not that it will answer any good purpose for me to say any thing more on this passage in the Recorder and Telegraph. You have already made your readers acquainted with many of the orthodox misrepresentations, by the notice which you have taken of them in the Register. But I think you have never directed their attention to the one to which I have now alluded.

E. D.

For the Christian Register.

God is our Father.

It is a great truth, that God is the Father of all men: and yet how slight is the influence it has upon us. A good and obedient child is constantly acting with reference to his father's will; and why is there so little thought of this best of fathers and friends,—our Father in heaven. Much may be traced to early neglect. Mothers are not sufficiently careful early to teach their children, that God is indeed their Father, and extends to them the same care and love as if they were the only beings in the world to whom his love was exercised. They speak of him in too general terms; and while the child knows that God made all things, and, of course, is the Parent of all, he is not sufficiently impressed with the sense of his own relation to him. How much may be done, and at an early age, for these little innocent beings, is not easily told; but it is certain that much, very much, depends on early impressions. Show a child the rising sun, and will it not be led easily to think of and love the glorious Maker of it? But it is not the privilege of mothers alone to carry on this work. Many mothers have little time that can be given to this kind of instruction; and while their hearts are fully impressed with its importance, they have to send them to others to receive it. Sunday Schools give all who are disposed to aid in this great and good work of improving the young, an opportunity; and no one who visits those that are well conducted, will doubt their good effects upon both teacher and child. To those who do not know their benefit, I would say, Go into these rooms, where are seventy, perhaps an hundred children, of all classes of society, with their teachers, who come up prepared with the best instruction that can be given to them,—with pious and benevolent hearts, ready to receive them, not merely from a sense of duty, but with pleasure and love. When is woman more lovely, or the young man more honorably employed, than in thus spending his sabbath? There are many, "thanks be to God," willing to do what they can in this work—many that do much, and are devoted to it. But there are more wanted, and many schools are now wanting teachers; and to all who have the command of their time on Sundays, I would say, Go to these schools, and see what you may do. A.

LITERARY.

The following select Literary information is gleaned from the periodicals received by the late arrivals.

Mr. Aspin is preparing for publication, Urania's Mirror, Second Part, containing Representations of the Planets; with Descriptions, and an Apparatus forming a substitute for an Orrery; the whole fitted up in an ornamental Box.

Preparing for publication, Hope Leslie, or Early Times in the Massachusetts. By the Author of "Redwood," "A New England Tale," &c.

In the press, the Lady's Monitor, or Letters and Essays on Conduct, Morals, Religion, &c. addressed to young ladies. By Lady Jane Grey, Queen Katharine, &c. &c.

A New Volume of Tales, by the Author of "May you like it," is in the press.

In the press, the Process of Historical Proof explained and exemplified; to which are subjoined, Observations on the Peculiar Points of the Christian Evidence. By Isaac Taylor, inn. Author of "Elements of Thought;" and "Transmission of Ancient Books."

In the press, the Balance of Crime, or the guiltiness of Socinianism compared with the guiltiness of profligacy; addressed to young doubters. By the Rev. Isaac Taylor, of Ongar.

A Short Series of Popular Lectures on the Steam Engine, by Dr. Lardner, the Professor of Mechanical Philosophy in the New University, is announced for publication. The Author professes to have treated the subject in the most familiar style, and to have stripped it so far of mathematical reasoning and technical phraseology, as to render it at once intelligible and interesting to the general reader.

Just published, a Treatise on the Steam Engine, Historical, Practical, and Descriptive. By John Farey, Engineer. Illustrated by numerous wood-cuts and 25 copper-plates, engraved by Wilson Lowry, from drawings by Mr. Farey. In 1 vol. 4to. 5*l*. 5*s*. boards.

STATE LEGISLATURE.

Senate.

[Proceedings from Feb. 1 to Feb. 14, inclusive.]

On Friday, Feb. 1st, a Message from the Governor relating to the Canada road was read and referred. An order was passed for procuring 1000 copies of the plan of a Railway from Boston to Providence, to be attached to the printed copies of the Report. A bill from the House, to appoint County Commissioners, was read a first time. On Saturday a report on the subject of the State's reversionary interest in the Charlestown and West-Boston Bridges, was read and ordered to lie on the table. On Monday and Tuesday, the business was not of much public interest. On Wednesday the bills for incorporating the Hingham and East-Bridgewater Banks passed readings. The bill establishing County Commissioners had a second reading, and was ordered to lie on the table.

On Wednesday, the 13th, Mr. Gray, from the committee, to whom was referred a bill regulating gifts and grants to pious and charitable uses, reported that it is not expedient to pass the same. The report was accepted. Several orders of inquiry, and motions on local subjects, were passed.

On Thursday, the following bills passed to be enacted:

To incorporate the Franklin Mutual Fire Insurance Company—to incorporate the President, &c. of the Merchants' Bank—to incorporate the Merrimack Mutual Fire Ins. Co.—to incorporate the President, &c. of the Atlantic Bank—to incorporate the Proprietors of Milford Academy—to incorporate the Proprietors of Williamstown Academy—to incorporate the Proprietors of Sherburne Academy—to incorporate the Trustees of Lancaster Academy—and to incorporate the Proprietors of Roxbury Female School.

Motions were made and passed in the House, and concurred in by the Senate, relative to petitioning Congress for a remission of duties on iron for the proposed railway,—and also relative to a Breakwater at Nantucket.

On Friday, the two Houses met in convention, and elected Elisha Pope, as Senator for Barnstable District, in the place of the Hon. Mr. Marston, resigned.

On Saturday, the 9th, bills on the regulation of Prisons, and on the choice of Electors of President of the U. S. were read and referred; also a bill establishing County Commissioners.

On Monday, the 11th, the bills to incorporate the Hamilton Bank, and the Gloucester Insurance Office, were passed to be engrossed; also the bill ceding land in Chelsea, to the Jurisdiction of the United States, passed in concurrence.

On Tuesday, the 12th inst. bills passed to be engrossed, to incorporate the Boston Tide Mill Company, and Lynn Mutual Fire Insurance company.

On Wednesday, Mr, Pope, the new Senator from Barnstable District, appeared and took his seat. A resolve was reported and passed on the subject of the Canada Road.

On the 14th, various bills passed through different stages. The bill establishing county commissioners was further discussed and amended, and committed to the committee on the judiciary.

HOUSE OF REPRESENTATIVES.

On Friday and Saturday, Feb. 1 and 2, several bills for the incorporation of Insurance Companies heretofore named, were passed to be enacted. The subject of the Bridges was also taken up, and referred to a Committee of one from each county.

The principal subjects which occupied the attention of the House on the 4th instant, were the Militia bill and the incorporation of Mutual Fire Insurance Companies. On Tuesday, the 5th, the Militia bill came up again. The committee on the petition of John Skinner and others, for a new toll bridge from Boston to Charlestown, reported in favor, and leave for a bill was granted.

On Wednesday the bill for the regulation of Prisons was recommitted.

The report of the committee on the subject, declaring the inexpediency of any amendments of the Constitution, which should reduce the number of representatives, was accepted.

The bill to incorporate the East Bridgewater Bank, passed to be engrossed, and was sent up for concurrence.

A bill was reported, making alterations in the law respecting the sale of goods at public auction. Several bills previously noticed as passed to be engrossed were passed to be enacted. The principal were the Fire Insurance Company of Springfield; the Boston Marine Insurance Company; the Mechanics' Bank, New-Bedford. The Union, and also the Lowell Manufacturing Companies.

On Thursday a second reading was assumed for bills for East-Bridgwater and South-Boston and Hingham Banks. The bill for appointing county commissioners was read a second time, and laid on the table.

A report declaring the inexpediency of altering the pauper laws, was accepted, on Friday.

The bill providing for the choice of Electors of President and Vice President of the United States, passed to be engrossed. Some subjects of a local nature were discussed on Saturday, but no business of importance was finished.

On Monday, the 11th, no business of public interest was finished. Several bills were reported, which will be noticed as they advance. The bill regulating framed houses was rejected.

On Tuesday, a petition was received for incorporation for a Railway from the line of New York State in West Stockbridge to Pittsfield, and thence to Lenox, Furnace. A bill was reported for the more effectually extending the benefits of Vaccination. The bill fixing the compensation of Senators, &c. was refused a third reading, and was lost.

The bill incorporating the Savings Institution in Salisbury and Amesbury, and altering the name of the town of S Brimfield, were passed to be enacted.

On Thursday, the 14th, considerable time was spent on private petitions, several bills passed different stages.

NATIONAL LEGISLATURE.

During the last two weeks the proceedings of Congress have been some part of the time of a very excited character. Subjects have been discussed which have brought the two political parties into close and pointed opposition, and much warm debate as well as invective has been indulged.

The principal subject of discussion in the House, has been certain resolutions submitted by Mr. Chilton, on retrenchment of the national expenditures.

In the Senate the subject of the Revolutionary pensioners has been considerably agitated. No questions of much national interest have been decided. We hope in future numbers to continue our account of Congressional proceedings more in detail.

SUMMARY.

Comparative degree of Canals and Railways.—The annual Report of the Canal Commissioners of the State of New-York, is just published, from which it appears that the amount of Tolls on the Erie Canal in 1827 was $859,058 48, being an increase from the previous year of $98,248 18. That the tolls on the Champlain Canal, including the Sloop Lock at Troy, amount for 1827 to $77,833 84, being a diminution from the previous year of $1,375 35. The tolls on the Champlain Canal seem not to amount to 6 per cent. on its cost, without any allowance for repairs and other annual expenses, and with the advantage of 150 miles lake navigation, employing between 2 and 300 vessels in transporting articles which pay toll on the Champlain Canal.

Among the estimated disbursements for 1828 are the following:

On the Erie and Champlain Canals, for ordinary repairs, and improving locks, securing banks, &c.	$220,000
Pay of Collectors, Weigh Masters and Assistants,	$245,000
	$245,000

The Erie and Champlain Canals together are about 425 miles long, and the average expense for the whole at $245,000 will be $571 a mile. Taking the Champlain Canal at 54 miles long, its share of the annual expenses will be $36,864. This sum deducted from the amount of tolls, $72,833, leaves $35,969 as the net proceeds of the Champlain Canal, less than 3 per cent. on its cost.

The cost of keeping a Railroad in repair will be small, compared with a Canal, and furnishes a very strong argument in favor of the former. Add to this that the first cost of a railway is only from one third to one half as much as the first on that of a canal—that the railway may be used when the canal would be closed by ice—and it presents strong grounds for preferring the former before the latter.

By a census taken of the number of inhabitants in Lowell, Jan. 15, 1828, it appears that town contains 3,532 inhabitants, viz.—1342 males, and 2,190 females.

Joshua H. Hayward, M. D. of Boston has been appointed Professor of Anatomy and Surgery in the University of Vermont, at Burlington.

Coasting Trade. According to the U. S. Gazette, the *annual* coasting trade carried on by regular lines of vessels between the city of Philadelphia and the ports of the U. States, amounts to the enormous sum of $27,895,900! Of which amount, the trade with Boston furnishes $3,762,000, and with *Hingham*, Mass. $259,200!

Murder. Robert Carlyle, a native of Kentucky, a *negro drover*, was murdered at Washington, Penn. on the 1st inst. by a negro slave, with whom he was proceeding towards Wheeling, Va. The negro was handcuffed, and gave the first intimation of the death of his master, stating that he was set upon by three men, early that morning, and killed. The wounds appeared to have inflicted by a club or a stone.

Murder. Mr. Godfrey Bowyer, while sitting in his house at Valles' mines, Missouri, after dark, on the 14th ult. was shot through the head by some villain on the outside of the house, and expired instantly. He had been to St. Louis, to obtain some process against several persons who had been committing depredations upon the mines of Messrs. J. B. and Francois Valle, (of which Mr. B. was the manager, or some way interested therein,) and had returned but a few minutes before he was shot, bringing with him the Sheriff to serve the process. Suspicion has fallen on one of the leaders of the party against whom the process had been issued.

A shocking murder was committed at Alexandria, D. C. on Monday evening last, by a person of the name of Smith, keeper of a sailor's boarding house, upon the body of his wife. The man immediately absconded, but was pursued to N. York, taken very early Wednesday morning and immediately carried back to Alexandria, where he has doubtless been committed for trial.

Journal.

Duel. Two medical students of Baltimore, named Martin and Carr, visited the District of Columbia, on Saturday the 2d inst. for the purpose of settling an affair of *honor*, arising from some trifling dispute. Mr. Martin was killed at the first fire, his antagonist's bill striking him in the forehead. His body was carried back to the city on the following day. An attempt was made by the civil authorities to prevent the meeting, but the duellists were too sharp for them.

A duel was fought at New Orleans on the 29th ult. between a Mr. Vaux and Judge Leonard, in which the former was killed on the spot!—*N. Y. Gaz.*

A lady in Philadelphia having administered laudanum to her infant instead of paregoric, Dr. Marselis was sent for, who introduced a gum elastic catheter into the child's stomach, and cleansed it by means of warm water. The child is now well.

The New-York papers of Monday last, give an account of the arrest of a merchant and a broker of that city, on the charge of Capt. Hazard of the brig General Victoria, of a design to defraud the underwriters upon that vessel by inducing him to run the vessel on shore. We understand that the cargo of the above vessel was insured in this town at several offices to the amount of $37,000.

Dai. Adv.

About a million and a half of acres of land, within the boundary of Florida, as fixed by Ellicot and Mixer, are claimed by Georgia, as belonging to that State. A writer in the Florida Herald recommends that the Florida Militia should take possession of the land, and hold it till the question is satisfactorily adjusted.

On the 9th ult. the Legislature of Louisiana made choice of a State Printer. John Gibson, publisher of the New-Orleans Argus, an able Administration paper, was chosen.

A person arrived at Cherry Valley, Ohio, Jan. 31st, and next morning was found dead in his bed. It is conjectured he may have belonged to Boston, as three letters, with the post mark of this city, signed Maria ——, and addressed to Mr. N. Lamb, were found in his pocket.

A fire broke out on Thursday afternoon, in a carpenter's shop, on the Mill Pond, near the corner of Canal and Traverse streets. The fire was in a short time subdued by the prompt exertions of the firemen, but not until the shop in which it caught, with an adjoining carpenter's shop, a stable and about 50 cords of wood belonging to Mr. Levi Warren, and three small one-story dwelling houses were destroyed.

Dai. Adv.

Latest from Europe. We extract the following summary of foreign news from the Boston Daily Advertiser.

We have received by the packet ship Amethyst, from Liverpool, our files of London papers to Dec. 25, eighteen days later than the last accounts previously received. Official despatches to Nov. 28, at which date Mr. Stratford Canning, with the other ambassadors, was still there but had demanded his passports. No answer had been received to this demand, but there was no reason to suppose that his departure would be delayed. There was, however, no intelligence of further hostilities.

It had been rumoured, apparently not without some foundation, that Lord Goderich had meditated retiring from the premiership. The London Courier of Dec. 24, says "it is now known that Lord Goderich remains at the head of the administration," and in reply to an intimation that he remains only until a successor can be found, declares their firm belief that the fact is otherwise.

The French ministry remained in a very uncertain state. There were frequent reports that they had given in their resignation, but M. Vilele appears to have been still in office at the last date from Paris. The French government had given instructions, dated Nov. 29, to the Admiral commanding in the Levant, to cause to be seized by the ships of his squadron, and sent to Toulon, every armed vessel which they should meet with at sea under the Greek flag, or which have been armed and equipped in a Greek port, with the sole exception of ships of war. Fifteen days, notice were to be given of this order, before it should be carried into execution, except against such vessels as should have continued their operations after having received notice.

The king of Bavaria has submitted to the Chamber of Deputies, a project for establishing tribunals of honor, for the prevention of duels, and the punishment of insults, to which all persons whose honor is assailed may apply for redress. There are to be mediators of honor to be appointed for three years. Parties aggrieved may call in a mediator of honor. A tribunal of honor, is to be composed of a public mediator, and four arbitrators. The arbitrators to be selected by each party naming four, and the adverse party selecting two from the four.

The Portuguese Prince Don Miguel had arrived at Paris, and the Admiralty yacht was about to proceed to Calais to convey him to England.

Information is received from Smyrna to Nov. 19. That place remained tranquil. Col. Fabvier and the Greeks still remained at Scio, but had not reduced the castle, which they continued to bombard. The Turks succeeded in throwing in a reinforcement of 150 men from Tschesme, when the Greek flotilla was forced off from the coast by bad weather.

The Gazette de France of Dec. 24, contains news from Constantinople to Nov. 28, which announces that all hope of an accommodation had vanished. It was believed that M. de Ribeaupierre would set off for Odessa, and that Mr. Canning, and Count Guilleminot would embark at Vourla. The latter were, with the fleet, waiting for instructions from their courts.

The following additional items are from the London papers.

LONDON, Dec. 19.—The accounts from Constantinople are not of a positive character, except as they regard the obstinacy of the Porte. There is a letter in town from Constantinople, of the 23d ult. which states that the Reis Effendi had candidily admitted to the French Ambassador, that however desirous he was of maintaining peace, the popular feeling was so strong, in consequence of the destruction of the fleet at Navarino, that it was absolutely necessary to make a hostile display, even although it might be only for a moment. Upon this fact I am assured that full reliance may be placed.

TURKEY.—The despatches from Mr. Stratford Canning, received at the Foreign Office on Sunday night, came down to the 28th ult. and of course gave ample details of the progress of the negotiations that our ambassador had demanded his passports, but that, up to the moment of sending off his Messenger, no answer had been given by the Ottoman Government either as to whether they would be refused or granted. Unless, however, Mr. Stratford Canning should be prevented from leaving the Turkish capital in a way which is hardly, we think, to be expected, there is every reason to believe that his departure would not be longer delayed.

FROM LONDON PAPERS.

Tunnel under the Mersey.—The expediency of a communication between the counties of Lancaster and Chester, in the neighbourhood of Liverpool, has given rise to two of the most splendid projects that ever were formed even in this country: the one, a suspension bridge over the Mersoy, at Runcon, several miles above Liverpool; the other, a tunnel underneath the same river at Liverpool itself. The first will require a centre arch with 1000 feet water-ways; and the latter must extend one mile and a quarter under the bed of the river, which, as it is supposed to flow over a rock, will present no dangerous obstacle to the success of the undertaking. Mr. Brunel, to whom the execution of this great work is to be entrusted, has calculated that the expense will not exceed 150 or 200,000*l*, while the receipts, estimated on a very limited scale, will average from 12,000*l* to 15,000*l* a year. This gigantic enterprise, it is understood, will be commenced as soon as the similar work under the Thames is so far advanced as to prove, even to the most incredulous, the probability of its success.

FRANCE.—The French papers unhesitatingly charge to the ministry, the horrible act of sending emissaries into the streets, to excite disturbance, and then ordering out the gens-d-arms to quell the tumult, with orders that they should suffer those who *caused* it to escape, and attack the citizens. Not less than fifty were killed. The Morgue, a deposite for those who are found dead, was crowded—and as new bodies were brought, former ones were thrown into the street.

U. S. Gazette.

Letters from Paris, dated 27th November, from a highly respectable source, state that the recent elections had excited great commotions throughout France; and in some places, where illuminations and rejoicings at the success of the liberals were attempted, *many persons were killed and wounded!* This state of things had given the ministerial party much uneasiness. Villele was daily becoming more unpopular. In the disturbances at Paris, it is stated, the cry of "*vive l'Empereur*" was frequently heard.

The French Journals are still occupied with the subject of the elections. The new Chamber loses 246 of its old members. The public mind is much occupied with the composition of the future Ministry.—Some speak of Prince Polignac; others, of M. L'Aine.

Prussia.—The population of the kingdom of Prussia at the end of 1820 was 11,272,842, and at the end of 1826 12,419,788. The births in the six years were 3,000,260, and the deaths 1,921,056—making the increase 1,138,304.—*Adv.*

The Netherlands.—There are six Universities in the Netherlands, in which are 2636 students. Louvain has the greatest number, viz. 580. The Gymnasiums have 7048 pupils, and the public schools, of which there are 3889, have 383,970 scholars. *Adv.*

Chili. Don Ignacio Campino has been appointed to represent Chili in the U. States. The minister is now on his passage. He bears a high character for talent and industry.

To Correspondents. The communication of "A Lover of Truth," is necessarily deferred till next week, as are also several other articles on hand.

MARRIAGES.

In this city, on Tuesday evening last, by Rev. Mr. Gannett, Mr. James Adams, Jr. merchant, to Miss Hannah Crawford, both of this city.

In Charlestown, Mr. William L. Lewis, of Boston, to Miss Louisa Howe, of Shrewsbury.

In Dover, N. H. Capt. Asa Winkley, of Barrington, to Miss Hannah Wingate of Madbury.

At Hyde Park, St. Paul's Parish, S. C. Rev. Daniel K. Whitaker, formerly of Cambridge, Mass. and late resident of Fayetteville, N. C. to Miss Mary H. Firth, of the former place.

In Carver, on the 10th inst, Mr. Daniel Reed, of Easton, to Miss Persis C. Hammond, daughter of the late Thomas Hammond, Esq. of *C.*

In New-Bedford, Mr. David Kempton, 2d, to Miss Phebe Kirby; Mr. Samuel G. Edwards, of Rochester, to Miss Mercy M. Parker.

In Duxbury, on Sunday evening last, Mr. William H. Sampson, of the firm of Sampson, Parker & Co. of Plympton, to Miss Sarah Sprague, youngest daughter of Hon. Seth Sprague, of D.

In Plymouth, Mr. Humphrey Manchester, of New-Bedford, to Miss Ann H. Bartlett.

DEATHS.

On Monday evening, Mr. Samuel Gill, only son of Mr. Thomas D. Bradlee, aged 26.

Eliza Davis, aged 33; John S. Worsley, aged 32: Samuel Brown, aged 33; Anna Hill, aged 26; Sally Farwell, aged 62.

On Friday last, Mrs. Martha, wife of Mr. Thomas Jenkins, aged 25.

In Mansfield, on the 2d inst. deeply and deservedly lamented, Mrs. Abigail Bates, aged 77, wife of the late Gen. Benja. Bates.

In Walpole, suddenly, on the 9th inst. Mr. Moses Smith, aged 64.

In Durham, N. H. on the 9th inst. Rev. FEDERAL BURT, minister of the Congregational Church and Society in that town, and editor of the New-Hampshire Observer, a religious paper, published at Portsmouth.

In Delaware, Hon. James Booth, Chief Justice of the Court of Common Pleas for that State.

In New-Bedford, Mrs. Rachel Macomber, aged 78, widow of Mr. Ichabod M. formerly of Taunton.

In Malden, Mr. Richard Hadley, aged 24

In Newbury, Widow Anna Coffin. 87.

In Rowley, Mrs. Sarah Nelson, 91.

In Ipswich, Mr. Moses Welles, 95.—Mr. Nathaniel Perkins, 94.—Both revolutionary pensioners.

At sea, on the 14th of December, on her passage from England, Louisa, wife of James Macpherson, Esq. of the island of St. Croix, in the 30th year of her age.

In Brookline, Miss Rachel Hammond, late of Boston, aged 23.

In Sharon, Mass. on the 4th inst. Mr. Jeremiah Richards, aged 74 years.

In Abington, Susanna, wife of Mr. Jotham Whiting, aged 78.

At Havana, Mr. John Ward, of Salem, second officer of the barque Richard.

At Valparaiso, Capt. John J. King, of Charlestown, Mass. aged 41.

POSTSCRIPT

DEATH OF DE WITT CLINTON.

By the last mails we have received the intelligence of the death of this distinguished man. He died almost instantly in his chair, on Monday evening, in the bosom of his family, at his residence in Albany. He was sitting in his study, and in conversation with his children, when his head suddenly dropped forward, and life was immediately extinct. So sudden was the event, that it was doubtful whether his death was occasioned by apoplexy, or by a rupture of some vessel near the heart.

Thus the proofs multiply upon us, that in the midst of life we are in death.

The LAITY Disfranchised!

SECOND EDITION.

JUST published, and for sale at this Office, and at the Bookstores of BOWLES & DEARBORN, and HILLIARD, GRAY & CO. a Pamphlet, entitled

The Recent Attempt to defeat the Constitutional Provisions in favour of RELIGIOUS FREEDOM, considered in relation to the *Trust Conveyances* of Hanover Street Church. By a Layman. *Second Edition.*

Price 4 cents for 1 copy; 37 cents for 12; $2,25 for 100. Feb. 16.

REPLY AND REVIEW

Of "A Letter of a Gentleman in Boston to a Unitarian Clergyman," &c.

WAIT, GREEN & CO. 13, Court-street, and BOWLES & DEARBORN, 72, Washington-street, have just published a "Reply of a Unitarian Clergyman to the Letter of a Gentleman of Boston."

Also, a Review of a "Letter from a Gentleman in Boston, to a Unitarian Clergyman of that City."

Price of each $7 per hundred; $1 per dozen; and 10 cents single. Feb. 10.—3t

TO THE CLERGY OF MASSACHUSETTS.

WHEN the publication of the American Journal of Education was commenced, copies of the first Number (January 1826) were sent to each Clergyman in this State, with a request that it might be returned if the gentleman to whom it was sent did not wish to subscribe for the work. But few of these copies have ever been returned, and many copies of the first volume are now on hand, incomplete. Those gentlemen to whom copies of this Number (or of Nos. 2 and 3) were sent, are therefore respectfully requested to return them, by the first safe and convenient opportunity, by a private hand, to the Bookstore of Wait, Green & Co. Court-st. Boston. Feb. 19 1828.

PORTABLE WRITING DESKS.

A CONSTANT supply, manufactured and for sale, at the unusual low price of $2:50 each, by JOHN MARSH, sign of the large Ledger, No. 96 and 98 State-street. Feb. 16. tf

NEW PUBLICATION,

for Families and Sunday Schools.

BOWLES & DEARBORN have made arrangements for publishing a work of the above description. It will appear in the form of a small periodical, at intervals of one month. It is meant to embrace a variety of matter suited to religious instruction in families, and particularly in Sunday Schools. Its contents will be arranged under the following and similar heads.

Observations on subjects of religious instruction—method of teaching—explanations of difficult passages of Scripture—illustrations of the history, geography, and antiquities of Palestine, and other countries of the East—sketches of the history of the sacred books—accounts of Sunday Schools—methods of arranging and conducting such schools—stories for children—notices of books, &c.

The first Number which will be published shortly, and will contain a prospectus, giving a fuller view of the plan and object of the work. The publication now proposed, will be supported by a number of individuals associated for the purpose.

In the meantime, subscriptions will be received at the store of the publishers, 72 Washington-st. February 16, 1828.

THE SCHOOL NO. 2.

JUST published, by *Cottons & Barnard*, 184 Washington-street, "The School or Lessons in Morals, No. 2. "Even a child is known by his doings, whether his works be pure, and whether it be right."—Proverbs 20th Chap. 11th verse. 8w

NO. III. OF GRIESBACH'S *NEW TESTAMENT.*

THIS day published by BOWLES & DEARBORN, 72 Washington-street, the Third Number of the New Testament in the Common Version, conformed to Griesbach's Standard Greek Text; containing the Catholic Epistles and the Revelation. Feb. 16.

REVIVALS OF RELIGION.

BOWLES & DEARBORN, 72, Washington street, have just published, Letters of an English Traveller to his friend in England, on the "Revivals of Religion," in America. Preface.—The writer of these Letters, in consenting to their publication, offers his preface and apology in one word, when he says that he has been induced to believe they might be of some service to the cause of religion in this country.

Contents of the work. Letter I—General character of Revivals.—Periodical—Distinguished from all former religious excitements; Extra meetings; unusual agitations; Body of society divided into three classes, of "new converts," "the anxious," and the "unconcerned."

Letter II. Causes of revivals. Extraordinary character of these excitements; Clerical influence; Process of feeling by which the Revival commences in the mind of the Clergyman; his ideas of Religion; his doctrinal views; spread of the Revival among the people; unusual religious meetings, instructions and combinations; itinerant preachers and others, who give an impulse to the public mind; advantage taken of extraordinary events, death of young persons, &c. Motives of the leading actors in these scenes.

Letter III. Causes of Revivals continued—Natural susceptibility of religious impression and propensity to religious excitement; Claims of Revivals to a supernatural character increasing this tendency; these claims discussed.

Letter IV. Method of Promoting the Revivals, illustrated in an account of two religious meetings; Human means and management; Circumstances considered with reference to the Revivals; Winter usually the season of them; time of general health said to be favorable; Social plans and projects overruled for their promotion; Religious meetings, in which the convers, the anxious and unconcerned, are separated from each other; Domiciliary visitation; Sectarian zeal; Rumors.

Letter V. The Religion of Revivals. The great question, of what character it is, and whether so much excitement is expedient; Conversation in the stage-coach; Unnatural and extravagant character of the Religion of Revivals, illustrated in the manners of society, and especially in the notion of conversion; Prevailing ideas of suddenness of conversion suspected to be modern, and to have resulted in a great measure from Revivals, or from the Masters of Revivals, Whitfield, Wesley, Tennant and Davenport; Sentiments of Calvin; Matthias Flacius of Illyria; Hasty and unlearned criticisms upon the New Testament language about Conversion.

Letter VI. Religion of Revivals. Illustrated in the proceedings of the New Lebanon Convention; Further reflections on the unnatural character of this Religion.

Letter VII. The Religion of Revivals, continued; The extraordinary and novel character of it; Fluctuation; Tumult; Publicity; Monitorial system of Religious instruction; Contracted views of religion and of God; Observation of Dr. Paley; Contrast between our Saviour's manner of teaching and that employed in Revivals; Self-complacency and presumption nourished by Revivals; Their tendency to resolve religion into a set of passive impressions; The system of Revivals fitted to enslave the mind; unfriendly to morality; on what accounts and in what respects; The Revival conscience not the true conscience; Discriminations; The true conscience not impassioned but calm; illustrated in the teaching of Christ; Further views of Revivals; Their evils apt to be overlooked by their friends in the estimate they form of them; Admission that they do some good; The province of Revivals chiefly limited to less reflecting and refined minds, which are less liable to be injured by rude and harsh treatment; the prerogative of God to bring good out of evil: Analogy between religion and other works and ways of the Almighty; the little prevalence which a true and exalted religion has yet attained.

☞ For sale at the office of the Christian Register. Jan. 31.

BOOKS AND STATIONARY.

WHITNEY & COOLEY, Auction and Commission Merchants, No. 36, Washington Street, have on hand, and are constantly receiving, a very large supply of valuable Books, in the various departments of Literature; among which are, Bibles of all sizes, in rich and common binding, together with a general assortment of Law, Theological, Medical, Miscellaneous, and Blank Books; Paper, Quills, Ink, &c. the whole of which will be sold at the most reduced prices, for cash or approved credit. Country Dealers, and persons wishing to supply themselves with the above articles on the most liberal terms, will find it to their advantage to call and examine for themselves. Feb. 9

NEW TESTAMENT.

THIS day published by *BOWLES & DEARBORN*, 72 Washington-street, the first number of the New Testament in the common version, conformed to Griesbach's Standard Greek Text—containing the Epistles to the Romans and Corinthians.

Advertisement to the work. In the preceding pages, an attempt is made to afford to the English reader the benefit of Professor Griesbach's restorations of the sacred texts. The labors of that eminent critic are well known to have obtained the nearly unanimous approbation of learned men of all denominations. The common version is here reprinted, with no other alterations, either of words or punctuation, than the amended text requires. In making these, the Manual edition of Griesbach, the most mature fruit of his studies, has been strictly followed. The editor has aimed to present the common version precisely such as it would have been, if it had been made from the revised text. If this specimen is favorably received, the work will probably be continued in seven or more numbers, to be published monthly. The second number, containing the rest of St. Paul's epistles, is in press and will be published early next month. Dec. 15.

NOTICE.

PERSONS who are interested in the objects of the "*Boston Sunday School Society*," and wish to become subscribers, are respectfully requested to make it known to the Treasurer.

BENJ. H GREEN, *Treasurer*,
13 Court-street.
Dec. 21. 6t

JUST published and for sale by HILLIARD, GRAY & CO. No. 134 Washington street, a new and handsome octavo edition of the New Testament. This edition differs from the common editions, by being printed in continued text without the interruption of verses or chapters, and in adopting the punctuation of Knapp's Greek Testament. It has neither note or comment, neither the omission or alteration of a sin. or an word from the received text, and has a sanctioned in publication, in the subscription of most of the men of the Clergy of almost every denomination in this city. February [illegible] party.—[illegible] land from the [illegible] the success of

Consideration of Objecti[illegible]

UNITARIAN CHRISTI[illegible]r, that these are

A FEW copies of this popular tr[illegible] much more than at this Office, and will be di[illegible] good influences of bution, cheap. [illegible] that one of these named. Has it not [illegible] No. It has much

POETRY.

WOMAN ON THE FIELD OF BATTLE.

BY MRS. HEMANS.

——Where hath not woman stood,
Strong in affection's might?
A reed, upborne
By an o'rmaturing current!

Gentle and lovely form,
What didst thou here,
When the fierce battle storm
Bore down the spear?

Banner and shiver'd crest,
Beside thee strown,
Tell, that amidst the best
Thy work was done!

Low lies the stately head,
Earth-bound the free:
How gave those haughty dead
A place to thee?

Slumberer! thine early bier
Friends should have crown'd,
Many a flower and tear
Shedding around.

Soft voices, dear and young,
Mingling their swell,
Should o'er thy dust have sung
Earth's last farewell.

Sisters, above the grave
Of thy repose,
Should have bid violets wave
With the white rose.

Now must the trumpet's note,
Savage and shrill,
For requiem o'er thee float,
Thou fair and still!

And the swift charger sweep,
In full career,
Trampling thy place of sleep—
Why cam'st thou here?

Why?—Ask the true heart why
Woman hath been
Ever, where brave men die,
Unshrinking seen?

Unto this harvest ground
Proud reapers came,
Some for that stirring sound,
A warrior's name:

Some for the stormy play,
And joy of strife,
And some to fling away
A weary life.

But thou, pale sleeper, thou,
With the slight frame,
And the rich locks, whose glow
Death cannot tame—

Only one thought, one power,
Thee could have led,
So through the tempest's hour
To lift thy head?

Only the true, the strong,
The love, whose trust
Woman's deep soul too long
Pours on the dust.

MISCELLANY.

For the Christian Register.

MR. EDITOR,—

The opinion has often been expressed, and with regret, that our grave-yards do not produce half the religious effect upon our minds they are calculated to produce by other management. I have lately received a letter from a friend of mine, well known to many of your readers under the signature of 'T.', containing an account of the famous burying-ground in Paris, called Pere la Chaise. Thinking it will be read by all with interest, I send it to you for insertion in your paper.———Yours, E. Y.

Paris, November 1827.

I am going first to introduce you to the far-famed cemetery of Pere la Chaise. This, to me, was one of the strongest objects of interest in Paris, and accordingly I took an early opportunity to visit it. It is necessary to select the finest weather for visiting this place, on account of the wet and mud, and it was one of the finest of some beautiful days in October that I first went there. It is situated just without the city, at its eastern part, on an unequal elevation called Mont Louis. This site adds greatly to its beauty, by giving it the richness of hill and hollow, besides a fine view of the city of Paris. It is supposed to cover more than eighty French acres, and is entirely surrounded by a wall of a soft, whitish stone, used here in building. You are first made aware of its proximity by a number of stone cutters', I should rather say, marble cutters' shops, filled with marble monuments of the most varied and elegant character. But a more beautiful memento than this is a number of women, whom you see busily employed in forming garlands of various flowers, colors, and forms; oftenest, however, in that of a crown, some in that of a cross, some in that of a heart, and others in the form of a cap, to place upon the top of the post-formed monuments. These flower merchants you see sitting at the sides of the streets, with stands made like a cross, with two or three arms, on which are suspended these crowns for sale. The entrance is through a large gate, opening at the centre like folding-doors, and having upon it this inscription: "Scio quod Redemptor meus vivit, et in novissimo die de terra surrecturus sum."* On the wall at the side of the gate is the following: "Qui credit in me, etiam si mortuus fuerit, vivit."† On the other side: "Spes illorum immortalitate plena est."‡ To form any idea of the impression produced upon entering, you must remember that, to arrive there, you must traverse the crowded streets of a great metropolis, and at the very entrance you are stunned by the rattling of coaches, the shouts of rioters, the shrill voices of women, and the less unpleasant, but not less noisy voices of ...en, announcing what they have to sell—in ...t, all the stench, the bustle, the noise of ...vded metropolis—noise, confusion, com... ith which that of the busiest street in ... as the silence of midnight. I say, ... you cross the barrier, and are at ...wers and silence, and fragrance

... y Redeemer liveth, and at the last ... the earth.

... in me, though he were dead, yet

... of immortality.

and death. In a cemetery of any kind there is always a degree of solitude and quiet.—Here there is a silence that is deeper than solitude. You might imagine that you had suddenly entered a beautiful flower garden, but there is that here that speaks more eloquently than flowers; and the cypress and the cross, rising as they constantly do together from the grave, on which roses even at this season are still in full bloom, hide the terrors of death, under the beauty of poetical custom, and the sublimity of Christian faith. You enter by a broad gravel walk, bordered by a low open fence, within which is a flower border. Within the flower border are the graves, which are laid out, if I may use the expression, in beds. The graves of an individual, or of families, as the case may be, are surrounded by a railing of wood and iron, the former often wrought into a sort of lattice work. Around this, flowers of the creeping kind are trained. Within is the monument, commonly surrounded by two or three cypress trees or weeping willows, a cross, rose bushes, and hung round or strewed with the garlands which I have already mentioned. Such is the prevailing character of the graves and their decorations, which however vary with the varying taste of individuals. In many instances, a stone seat is left at the head of the grave, and a part of the flowers that are trained against the enclosure, are brought over this seat, and supported by a circular frame, thus forming an arbor, in which it is common to find the friends of the deceased indulging their recollections and their sorrows. As these enclosures are laid out very regularly, it is perfectly easy to obtain access to any individual grave, as every one is surrounded by a narrow path, and yet, from the great quantity of shrubbery, every grave seems private and secluded. The monuments themselves are as various as the various individuals who rest there—from a plain black wooden cross to the most splendid gilded marble chapels, with folding doors of open worked bronze, within which you see altars adorned with all the pomp of the Catholic church—long candles burning before the cross which occupies the centre, and windows of colored glass, reflecting within all the richness and softness which their coloring occasions. Of these magnificent monuments, doubtless more are raised from vanity than from affection; but we should hardly quarrel with a motive that produces so beautiful an effect. The monument that seems to excite the most universal interest, is that of Abelard and Heloise, which you see at your right on entering, and which is built in the form of a Gothic chapel. It is very old, and seems rapidly decaying. This monument was built out of the ruins of the Paraclet; the convent, of which Heloise was the first Abbess.—It was erected at St. Marcel, and was afterwards taken down and removed to Pere la Chaise, where it was re-erected. It is open below, which gives it somewhat the air of a summer house, and in the centre you see the stone sarcophagus. Upon this sarcophagus are stretched the stone effigies of Abelard and Heloise, as large as life. This is a common mode of adorning sepulchral monuments here, and one which at first view strikes you as shocking, for when well executed your first impression is, that it is an actual corpse. They lay stretched out at length on the top of the sarcophagus, the hands joined and elevated from the body. At the bottom of the tombs on each side is inscribed, "Les restes d' Abelard and Heloise sent reunis dans ce tombeau." This monument is said to be 24 feet high. Fourteen columns, said to be six feet high, support 10 arches, which, as I before remarked, are entirely open. On the pediment are bas reliefs, less remarkable, certainly, for the beauty of their execution, than for the interest attached to the subject. The romantic character of which is rendered more so from Popes having attached to it the beauty of poetical association. On one side, in bas relief, are the busts of Abelard and Heloise, who, if this be a likeness, as it undoubtedly was an attempt at one, must have been very beautiful There is too, Abelard, in his monastic dress, the crucifixion of our Saviour, the funeral of Abelard, and the last bas relief represented, as it were, an angel holding in his arms Abelard's soul. Unable as I am to form any opinion relative to the correctness of the likeness of Abelard's person, it is utterly impossible to hazard one as to the correctness of that of his soul.

The next tombs that particularly attracted my attention, was of marble in the form of the flat urn, which was overhung by laurel. It was the tomb of La Fontaine, and in the same enclosure, side by side, is that of the celebrated Moliere. These tombs are by no means so much visited as that of Abelard and Heloise, except by strangers. This is the character of the French, of a warm temperament, and quick feelings, that would burn at any cause which kindled their imagination, but would soon grow cold at that which appeared only to their judgment. But after all, this is more or less the case with us all; and years produce the same effect upon the imagination in regard to things like this, that their painted glass does upon the senses. Around Abelard's tomb you see all stop, wrapt in silence and thought; but that of Moliere's is commonly seen with a passing glance, and an exclamation like this—"This then is Moliere's." The former is constantly buried in flowers, while at the latter you see only a few scattering garlands, and these often dried. *Time*, however, *will paint the windows*. Not far from this is the tomb of the celebrated General Foy, bearing this inscription only, "Honneur au General Foy."* The order is well obeyed, and garlands lie heaped in bushels upon it. But the most magnificent monument is one to the Countess Demidoff. It is in the form of a temple of white Italian marble. It is, I should suppose, the highest monument there. The top is supported by 10 columns of this beautiful marble. In the centre carved in the same, is a large cushion, which supports the arms and coronet of the deceased. The grave of Ney, who was shot for his adhesion to Bonaparte, has no monument. It is a large green square flat, enclosed by a high iron fence. A monument formerly stood there, but in consequence of various writings upon it with a pencil, which were renewed as often as they were effaced, the government thought proper to remove it. The tomb of Madame Cottin is also here, plain and simple. I have forgotten the inscription.

In their inscriptions the French are very happy. There is none of that long, labored, pompous epitaphs, which we find with us, terminated by three or four lines of bad rhyme; nor tombs decorated with grinning death's heads, and thigh bones, and scythes, and hour glasses, those disgusting monuments of the prevailing bad taste among us. On the contrary, the only emblem, and very properly for their monuments, is the cross. *They* do not seek to render death disgusting, as it must always be terrible, nor ridiculous, by epitaphs that would make the dead blush could they see them. On the contrary, they endeavor to weave, with the idea of death, every beautiful and sublime association, which poetry and religion can combine to produce. The cross then as the conqueror of death, and flowers as emblems of the frailty of life, are at once simple, striking and beautiful. I give some examples which I copied, not from their superior delicacy, but because they give you a just idea of the character of the whole. On the tomb-stone of a father was inscribed, "a notre bon pere";* another, "a ma mere"†—another, "a ma sœur"‡—another, to the Countess de la Mark, "Qui l'a connu l'a pleure"§—another, "a ma chere Adele,"‖ &c. An enclosure that I particularly remarked contained the graves of a husband and wife. The two stones were united by two arms, which, proceeding from the top of each stone, met at a central point between the two, where the hands clasped, thus forming an arch containing the two. On the grave-stone was inscribed, "Toujours unis"¶ The idea is good, but the effect is bad—the thought is too *recherchee*—too much wrought, too artificial, in short, for the spontaneous expression of the feelings. It would be better as a device to a seal, than as an inscription on a grave-stone. On All Saints' day, I went with all Paris to Pere la Chaise. It was so thronged that it was difficult to move there. Mass was to be said in the Chapel, a pretty little building, that stands in the centre of the cemetery, for the repose of the dead. On this occasion, all the old dried garlands, which have been a year collecting on some of the tombs are removed, and almost all the graves are freshly decked with new garlands. The following day the relations of the deceased repair to their graves. The gates of the enclosures are unlocked and thrown open, and wherever you go, you find the relations of the deceased kneeling in prayer upon the graves. It is a sight at once beautiful and affecting, to see this multitude bowed down before the cross. First within the enclosure the husband and wife, if it be a child, and behind them their children all kneeling together at the grave; a husband with his children at the grave of his wife; mothers at those of daughters; brothers at those of sisters. On a great number of the grave-stones you see inscribed, "concession ec perpetuite." The meaning of it is this. The graves are gratuitious, from which those buried are removed every 5 years,—temporary—which are held for ten years—On the payment of a small sum, 50 francs, nearly $10, and perpetual—when the ground is purchased in perpetuity. Such then is a general description of this celebrated and beautiful depository. It is thickly ornamented with cypress, weeping willows, silver firs, limes, and various evergreens, shrubbery and flowers. Towering in full relief with the dark foliage appear the white marble monuments, in all the various forms of temples, urns, sepulchral chapels, pyramids, obelisks, eipi columns, altars, &c. and mingled with the fragrance of a thousand flowers, and the beauty of a thousand associations, and the whispering of the wind among the leaves of a thousand pines.

* To our good father.
† To my mother.
‡ To my sister.
§ She is wept by all who knew her.
‖ To my dear Adile.
¶ Always united.

* Honor to General Foy.

AMERICAN JOURNAL OF EDUCATION.

The Boston Traveller gives the following notice of the Journal of Education.

"This work, having been published two years by Mr. T. B. Wait, has passed into the hands of our enterprising bookseller, Mr. S. G. Goodrich. It has been conducted with great ability by the editor, Mr. Russell, and has gained a name and standing, not only among the first periodicals in this country, but has obtained reputation also in England, France and Germany; yet we are surprised to learn that it has languished for want of encouragement, and unless the public should bestow upon it increased patronage, that it must be discontinued."

* * * * *

"The Journal of Education ought to be read by every father and mother who can afford to pay for it, or who can borrow it, and find time to read it. There is great ignorance and great apathy on the subject of education, not among the poor alone, but among the rich also. Why is it that so much money and time are wasted in coarse pleasures by one class, and in dress and frivolous amusements by another? It is because both are blind and dead to the dignity and elevation of character, to which these same votaries of vice and folly are capable of being raised. We know of nothing which is better calculated to enlighten this darkness, and wake up this insensibility, than the habitual reading of the work in question. Not only in this country, but throughout Europe also, enlightened men are directing their attention to the subject of education, and great improvements and discoveries are the result. A new feeling has been created, which assigns to this subject its due importance — Now the work before us presents the results of these great movements. It brings from France, Germany and England, and collects from every part of the United States, all the light which is struck out by the collision of many great minds. This it offers in its monthly numbers, condensed, arranged, and adapted to the public use. And why should not this light be diffused? Why should the present generation be kept back, and the progress of truth be stayed for another age?"

Among the articles in the number of the Journal of Education, for January, just published, we find an account of the "French Society of Instruction;" also of "Parish Schools in Scotland." The subjects of "Primary Education," and "Self Improvement for Adults," are also treated. The remaining part of this number is filled up with the following articles, viz: "Inquiries on Education." "Suggestion to Parents." Reviews, Intelligence, Notices of new Publications," &c.

We give the following article of Intelligence, which, though not original in that work, will be read with interest.

Education in Switzerland.—The city of Zurich is marching in the same career as the capital of Argove. Its citizens have formed an association, to which some bring the tribute of mere scientific knowledge, and others the needful pecuniary aid for the support of a *Technological College*, where at the age of 16 years, are received the pupils of other schools, who abandon their classical studies, to devote themselves more especially to commerce and the arts of life. It is only since the commencement of the present year, that this Institution has been open, and it already includes some of the most skilful professors of the canton.

The Instruction is divided into two classes; the first comprehends commercial arithmetic and logarithms, applied geometry, practical mechanics, an abridged history of the three kingdoms of nature; geography, physical and mathematical; natural philosophy; technology; statistics, commercial and manufacturing, of different nations; the German and French languages; calligraphy; drawing; and manual exercises in different trades.

The second class are taught algebra, trigonometry, theoretical mechanics, zoology, mineralogy, botany, applied chemistry, descriptive geometry, civil architecture, commercial law, the art of modelling, and German, French, Italian, and English literature. Thus, the impulse given in England and France, by a few philanthropists, is communicated, by degrees, to various parts of the continent; Lausanne, Berne, Geneva and Basle, have already Technological Institutes for youth, or Scientific courses, brought to the level of the comprehension of ordinary adult workmen. These beneficent creations, besides yielding the happiest fruits to the soil where they are already transplanted, cannot fail to extend the influence of good examples to the neighboring cantons, which include a numerous manufacturing population, worthy of enjoying the zeal of the philanthropists.—*Rev. Ency. transl. in Silliman's Journal.*

PROPOSALS

BY JAMES KAY, Jun. for publishing by subscription 'Sermons on various Subjects, Doctrinal and practical," by the Rev. Robert Little, late Pastor of the Unitarian Church at Washington—for the benefit of his Widow and Children.

About one half of the sermons intended to be printed in this volume were prepared for publication by the late author himself; as well as a short sketch of his public life, which will be prefixed to the work. The other sermons will be selected by a friend of the deceased, who is equally anxious to preserve his reputation as a preacher, and to provide a fund for the partial support of his widow and children.

Those who have had an opportunity of being acquainted with the author's style of preaching need no motive to influence them in subscribing beyond the intrinsic merit of these compositions: others will have a sufficient inducement in the prospect of contributing to the support and comfort of his bereaved family.

CONDITIONS.

I. This volume will contain about 450 octavo pages, printed on paper of good quality.

II. It will be delivered to subscribers neatly bound in boards with cloth backs, at $3 per copy payable on delivery.

III. To those taking five copies a sixth will be given gratis, or a proportionate deduction made from the price of each copy.

IV. A list of the names of subscribers will be printed with the work.

N. B. Gentlemen holding subscription papers are requested to return them to the publisher before the 10th of Feb. 1828, as the work will not be put to press until 500 copies are subscribed for.

☞ Subscriptions in Philadelphia received by Mr. R. H. Small, Mr. J. Mortimer, and Mr. J. Dobson, Booksellers, and by James Kay, Jun. corner of Race and Sixth Streets.

☞ Subscriptions received in Boston, at the Office o the Christian Register. Feb 2.

MRS. BARBAULD'S WORKS.

THE Cambridge edition of the Works of Mrs. Barbauld in three vols. elegantly half-bound in calf, and very suitable for New Year's Presents, may be obtained at this Office, and at the Bookstores in the city, generally.

This is the most complete edition of Mrs. Barbauld's Works yet published. and though not so cheap as the New-York edition, will, it is believed, be found much more satisfactory, by those who desire an acquaintance with her works.

Dec. 29.

NEW-YORK COLLECTION OF HYMNS.

BOWLES & DEARBORN, 72 Washington-st. have just received a large supply of the "New-York Collection of Hymns."—Being Agents for the sale of this work, they will be enabled to supply Societies or individuals at low prices.—Copies for examination may be had at all times. Jan. 26

APPROVED SCHOOL BOOK,

SUITED to common schools in general, and younger classes in Academies—on a new plan.

S. C. STEVENS, *Dover, N. H.* has just published, a Stereotype Edit. of "THE ANALYTICAL READER, containing LESSONS in Simultaneous Reading and Defining, with Spelling from the same. To which are added, Questions and References to an Appendix; containing Sketches of Characters, Persons and Places, alluded to in the work. By Samuel Putnam. 'I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue.' Third edition."

*** As it is of the highest importance that children should be furnished with such books as will enable them to make the greatest proficiency; and as all, who have examined the above, concur in giving it their highest approbation, in writing or otherwise, Parents will do well to furnish their children who are destitute with it.

It is used in all the Public Schools in Portsmouth, Danvers, &c. by direction of the School Committees, and pretty extensively in most other towns, as well as several Academies.

EXTRACTS FROM RECOMMENDATIONS.

From the American Journal of Education.

"The preface of this little volume contains several judicious and useful remarks, which seem to be the fruits of experience and attentive observation. The whole book possesses much merit.

"The first edition of this meritorious work was mentioned in our first volume, p. 318. The present edition is rendered still more acceptable by revision, and a greater neatness of execution. The plan of this work is of so useful a character, that we hope teachers will avail themselves of a perusal of it. We know of no course so well suited to make children thoroughly acquainted with the words of their own language, or to impart the advantages of correct, forcible, and appropriate expression."

Rev. Dr. TYLER, *President of Dartmouth College, says:*

"The plan which is new, appears to have been suggested by long experience in the business of instruction; and so far as I am able to judge, to be well adapted to facilitate the progress of learners. I should be gratified to see it introduced into all our primar Schools."

Rev. DR. PAYSON, Portland, Me. says:

"I have examined "The Analytical Reader," and am of opinion that the author has introduced some valuable improvements, which render it, in several respects, superior to any other work of the same class, with which I am acquainted."

Hon. Judge WARE, Portland, says:

"I have looked through "The Analytical Reader,' and think it well adapted to the use of schools. The selections are suited to the capacity of children, and calculated to give them a taste for reading; while the definitions and pronounciation given on the opposite page, are calculated to give them a correct pronounciation, and impress in their minds a distinct notion of the meaning of words. I think it may be advantageously introduced into our common schools."

From Rev. NATHAN PARKER, D. D. Portsmouth.

DEAR SIR,—"I have examined with some attention The Analytical Reader.' I am happy to find that it is constructed on the principle that an important part of Education is to teach children that they have minds, and to learn them how to use their intellectual faculties. I think it well calculated to be interesting, by imparting light to the understandings of children, by giving them the consciousness that they have faculties worth improving. The selections are made judiciously; the mechanical arrangement of the work is happily designed, and it is well calculated to exert a good moral influence. I wish you success in your efforts to advance the cause of education.

"Mr. S. Putnam. NATHAN PARKER."

Hon. *Levi Woodbury*, LL. D. Senator in Congress, and late Governor of New-Hampshire, says:

"I have examined the *Analytical Reader*. The system you have adopted will undoubtedly tend to sharpen the attention of pupils, to strengthen their memories, and to bring into exercise earlier than usual their powers of judgment.

"With these advantages, the book certainly merits patronage in all our primary Schools."

From Rev. Mr. *Hildreth*, Gloucester, Mass. and formerly Professor at Phillips's Exeter Academy.

"DEAR SIR,—The plan of your book I like very much; it must greatly promote one of the principal objects of Education, which is, to lead children to form the habits of thought and reflection; to search for the *meaning* of what they read; to study *things*, and not *words only*. I have often had occasion to observe how easy it is, to accustom children to be contented with *sound* without sense, and how important it is, to direct their education in such a manner as always to associate *words* with the *ideas* they signify. Your book has been introduced into the schools of a neighboring town; and the minister of the town has told me, that he considered it worth all the other books in use in the place.———Yours,

"HOSEA HILDRETH.

"Mr. S. Putnam."

From the Rev. *Barton Stow*, Pastor of the Calvinistic Baptist Church, Portsmouth, N. H. and late Editor of the Columbinn Star, Washington ity.

"Mr. Samuel Putnam—Dear Sir,—I ought, before this late period, to have acknowledged the receipt of a copy of your "Analytical Reader." I have perused the work with attention, and am particularly gratified to find it well worthy of the high commendations which have been so frequently passed upon it by others. It is, in my estimation, a very successful effort towards the accomplishment of an object, which, especially in our Primary Schools, has been most culpably neglected. Upon your plan, I am satisfied that pupils must *think* as well as *read*."

From Rev. Mr. TURNER, Portsmouth:

"DEAR SIR,—You will please accept my grateful acknowledgements of your polite attention in presenting me with a copy of your "Analytical Reader." I have long thought that a work of this description was necessary to the schools of our country: and the effort you have made to enlarge the acquaintance of our children and youth with their native language is deserving of much commendation. I consider the plan and execution of your works good, and sincerely hope it will be brought into general use in our schools, and that the author may experience the pleasure and receive the reward, which are due to meritorious exertions in the cause of literature.———Yours, respectfully,

"EDWARD TURNER."

The work is also recommended by the following gentlemen: Rev. Mr. Farley, Preceptor, Atkinson, N. H. I. W. Bourne, A. M. formerly Preceptor of Franklin Academy, Dover, N. H. A. Mack, A. M. Preceptor, Haverhill, N. H. Rev. Mr. Hall, Preceptor, Concord, Vt. Mr. Tenney, Preceptor, Hampton; Mr. Foster, Preceptor, Gilmanton; Rev. Mr. Towner, Preceptor, Wolfboro'; Rev. Mr. Clary, Rev. Mr. Maffit, Dover; Rev. Mr. Burroughs, Portsmouth; D. Leavitt, A. M. Teacher of Mathematics, &c. Meredith, N. H.; B. Greenleaf, A. M. Preceptor, Bradford, Ms.; Rev. Prof. Upham, Bowdoin College; Mr. Jackson, Teacher of Monitorial school, No. 1. Portland, Me.

For sale by the Publisher, Dover, N. H. also by Hilliard, Gray & Co. Richardson & Lord, Wait Green & Co. Bowles & Dearborn, Boston; Whipple & Lawrence, J. W. Archer, J. M. Ives, Salem; S.N. Tenney, Newburyport; Dorr & Howland, Worcester; J. S. & C. Adams, Amherst; S. Butler, Northampton, Ms;—Childs & March, J. F. Shores, J. W. Foster, Portsmouth; I. Hill, J. B. Moore, Concord; F. Grant, Exeter; J. Prentiss, Keene; R. Boylston, Amherst; Aldrich & Barton, Newport; C. C. Benton, Lebanon; H. Towle, Haverhill, N. H.;—White & Reed, Wells-River; S. Ide, Windsor; G. W. Hill, Montpelier; Shaw & Lowe, Bradford; E. & W. Eaton, Danville, Vt. Shirley & Hyde—Pearson, Little & Robinson, Portland; P. Sheldon, Gardiner; T. Spaulding, Hallowell; H Spaulding, Augusta; Wm. Hastings, Waterville; H. Hyde, Bath; C. Plummer, Bangor; Putnam & Blake, Saco; J. K. Remich, Kennebunk; Hutchins & Cory, Providence, R. I.; O. D. Cooke & Co. Hartford, Conn.; Collins & Hannay, New-York city.——Price, 25 cents. Jan. 5.